

THE HOTBED OF ANTI-SEMITISM— IT'S SOVIET RUSSIA, NOT GERMANY

Why do you hear so little about anti-Semitism in Soviet Russia?

Senator Thomas J. Dodd, an official at the Nazi trials in Germany, raises the question after investigating recent flare-ups.

Persecution of Jews, he shows, is official policy and practice in the Soviet Union.

It started with the writings of Marx, was advanced by Stalin and is being pushed even further by Khrushchev.

Swastika-daubing in Germany brought angry protests—pressed by Reds. But anti-Jewish acts there aren't a drop in the bucket to what's going on under Communism in Russia.

CPYRGHT by Senator Thomas J. Dodd (Dem.), of Connecticut
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Last Christmas night, swastikas and anti-Jewish inscriptions were painted on the synagogue in Cologne. The incident was the signal for an epidemic of swastika-painting on synagogues and Jewish institutions throughout Germany and the free world. There were incidents in almost every West European country, in the United States, Canada and Latin America, and in Australia. Day after day for a period of weeks, the American press and the press in other countries carried headline stories on the swastika epidemic.

Free men everywhere were horrified by the reappearance of this symbol of intolerance and persecution, under whose aegis 6 million Jews had been brutally murdered by the Nazi regime. At the close of the war in Europe, an incredulous world had recoiled from the fact of this crime—a crime that can never be completely understood, completely explained, or properly requited. Slowly, almost unwillingly, sadly, mankind moved to the acceptance of this terrible truth.

The re-emergence of the swastika not only brought back to memory the most terrifying act of Nazi bestiality, it again posed the question of anti-Semitism before the conscience of the entire world.

For anti-Semitism is not a specifically German problem—it is a world problem. It exists both in the free world and in the Communist world, in all those countries where there are Jewish communities and, for that matter, in many countries where the Jewish communities are tiny or nonexistent. It varies in degree and in quality from one country to another. In most countries of the free world it has been reduced to residual proportions. In other countries, it is a massive and current phenomenon. But its existence is something that must be combatted, no matter what the degree or quality, because it can lead to hatred—and

hatred, unbridled, can lead us once again to a totalitarian Gehenna.

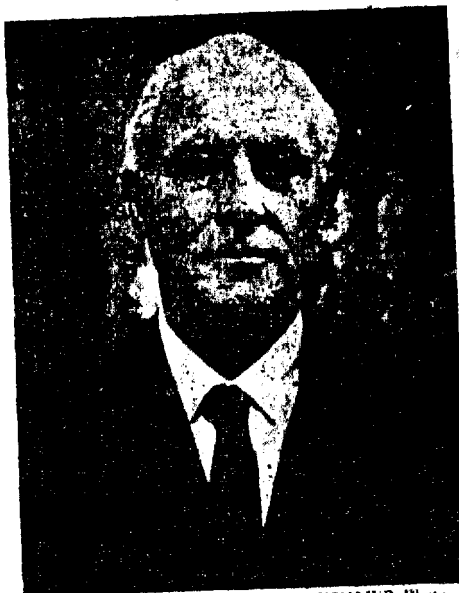
Where were the origins of this international rash of anti-Semitic incidents? Does the neo-Nazi movement really constitute a serious danger? Did the Communists instigate the epidemic or did they simply exploit it for "cold war" purposes? What effect has it had on the Western Alliance?

I believe the free world has most to learn from a self-analysis of its own reactions to the epidemic. I believe that such an analysis will reveal that, at the height of the outbreak, the free world was afflicted with an almost total collapse of its sense of proportion—so that, in our eyes, small dangers became big dangers while massive and imminent dangers were ignored—so that scattered violations of human dignity in country A made us roar our protest at the top of our lungs, while, in country B, violations of human rights and human dignity a thousand times as grave and ten thousand times as numerous commanded our total silence.

In country B—the Soviet Union—there are some 3 million Jews. In a land where all minorities are persecuted, they are the most persecuted of all minorities. They have been the victims of a policy that can only be described as physical and cultural genocide. They are without political representation, without community organizations, almost without religious or cultural rights and without opportunity for higher education or employment.

Summing up the plight of the Soviet Jews, the Anti-Defamation League of B'nai B'rith said in 1958:

"The prospects for Soviet Jewry are dire and gloomy: At best, the extinction of a once-flourishing and rich cultural tradition and life at



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Senator Dodd